Cover 1
Hadhrat Muawiya τ

One Glance

Compiled by
Mufti Afzal
Hoosen Elias

Cover 2

Hadhrat Muawiya τ
- One Glance.
1425/ 2004

I.S.B.N No 1- 919812 – 64- 4

Visit our web site:
www.alislam.co.za

Cover 3

Hayatus Sahabah to be released soon – Insha Allaah.

Cover 4

"The reliable alternative" "The authentic alternative"

AL- QURAAN MADE EASY .

1.) A completely fresh English translation of the Quraan ;
2.) Simple, straight forward, easy to read and understand ;
3.) Under each Aayat a easy translation ;
4.) Translation in dark bold lettering ;
5.) In – between translation simple, authentic, reliable notes are rendered in brackets ;
6.) It caters even for those who are not proficient in the English Language ;
7.) It provides background history to further enhance understanding ;
8.) Before every Surah a summary is provided ;
9.) Before every Surah notes explaining the content link between Surahs is stated ;
10.) Such a Quraan translation with running explanation making it **THE FIRST OF ITS KIND IN THE WORLD** ;

"The better alternative" "The sensible alternative"

Hadhrat Muawiya τ

Compiled by Mufti Afzal Hoosen Elias

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

This is a history, on the virtues and status of Hadhrat Muawiya τ.

In this age of trial and tribulation, divine pristine Islaam is being attacked from all sides. Unfortunately on the academic front, some unwary Muslims by name have made it their passion to speak ill, find fault, criticise severely, lambaste and deny the services of Sahabahτ. Those who do this concoct history, fabricate stories, misrepresent events and rely on Shia narrations to promote their evil ideas. Amongst the Sahabah, Hadhrat Muawiya τ has been the target of criticism. By questioning the integrity and honour of Hadhrat Muawiya τ, one directly places the reliability and authenticity of the Quraan in jeopardy.

This booklet will highlight the status, power, position, honour, dignity and nobility of Hadhrat Muawiya τ. As a rule, stay away from one who speaks ill of Hadhrat Muawiyaτ, avoid one who criticises Hadhrat Muawiya τ, shun the one who talks bad of Hadhrat Muawiya τ.

Know the one who wilfully, intentionally criticises Hadhrat Muawiya τ is NOT from the Ahlus Sunnat Wal Jamaat.

A. H. Elias (Mufti)

His Early Life

Hadhrat Muawiya τ was born five years before the proclamation of Nabawwat[1].From childhood already the signs of determination and nobility were visible. Consequently once while still a youth his father Abu Sufyan τ looked at him and said, *"My son has a grand head and is worthy of being the head of his people"*.

His mother Hinda τ heard this remark and commented, "What! Only the head of his people? I will weep if he does not lead the entire Arab nation."[2]

Once an Arab physiognomist spotted Hadhrat Muawiya τ while he was playing and commented. "*I believe that this person will become a leader of his nation"*. [3]

Ibn Katheer τ writes:
He was that leader whose orders were obeyed and he was amongst the very wealthy. [4]

Concerning the writers of "Wahy" Allaah says:

"Written on honoured pages, Exalted, purified, By the hands of Scribes,honoured righteous" (80-13/14/15).

His Relationship with Nabi ρ

He would also write letters of Nabi ρ and his statements. [6] Due to his writing down of Wahy he was known as Kaatibul Wahy (Scribe of Divine Revelation).The historian Ibn Hazm(RA) writes. *"From amongst the scribes of Nabi ρ, Hadhrat Zaid bin Thaabitτ was most frequently with Allaah's Rasool. Second only to him was Hadhrat Muawiya τ. These two were with Nabi ρ day and night and did no other work"*. [7]

In the famous book Jami Tirmidhi it is reported that once Nabi ρ made the following Dua for him:

"Oh Allaah, make Muawiya a guide (for others), one who is himself rightly guided and a means at guidance for people." [8]

In another Hadith, Nabi ρ made the following supplication for him saying:
"Oh Allaah, teach Muawiya accounting and protect him from the punishment of Jahannam." [9]

The renowned Sahabi, Hadhrat bin Al-Aas (RA) says that he heard Nabiρ say:

"Oh Allaah, teach him the Qur'an, grant him a strong hold upon the lands and save him from the torment of Jahannam." [10]

In addition to this Hadhrat Muawiya τ himself said that once I went to fetch some water for Nabi ρ to perform Wudhu. Upon completion of his Wudhu with this water Nabi ρ looked at me and said, *"Oh Muawiya when governorship is given to you (i.e. you become a ruler) then remain fearful of Allaah and be just".*

In some narrations Nabi ρ is reported to have added, *"Whosoever does good deeds, pay attention to him and be good. Whosoever does any evil, then overlook it".* After narrating this Hadith Hadhrat Muawiya τ says, *"After this statement of Nabi* ρ *the thought stuck to my mind that I would definitely be tried with this responsibility. Consequently events transpired likewise (i.e. I was made the ruler)".*
One narration even has it that once Nabi ρ consulted with Hadhrat Abu Bakr and Umar τ regarding some affair but when both were unable to propose a suitable solution Nabi ρ said,

"Call Muawiya and present the case before him because he is very authoritative (in counselling) and trustworthy (i.e. he would not give wrong advice)." [12]

There is yet another Hadith wherein Nabi ρ mounted his conveyance seating Hadhrat Muawiya τ behind him. After a short while Nabi ρ asked him, "*Oh Muawiya τ, which part of your body is touching mine?"*
he replied, "*Oh Rasul of Allaah , my abdomen (and chest) is touching your blessed body".*
Upon hearing this Nabi ρ supplicated for him thus:

"Oh Allaah, fill him with knowledge." [13]

Hadhrat Muawiya τ in the Opinion of the Sahaabah τ.

On one occasion Hadhrat Muawiya τ was insulted in the presence of Hadhrat Umar τ upon which the latter remarked *"Do not speak ill of that youth of the Quarish who laughs when in anger (i.e. he is extremely forbearing and tolerant) and from whom nothing is taken except with his consent. Whatever is above his head cannot be snatched from him but after bowing to his feet (i.e. he is very brave and possessive.)* [16]

It has also been narrated that Hadhrat Umar τ once said, *"Oh people! Do not split into fractions after demise. If you people will not take heed then bear in mind that Muawiya is still present in Shaam."* [17]

Hadhrat Umar τ would also say regarding him, *"You people praise the Kaiser, the Cosroe and their knowledge and dexterity whereas in your midst Muawiya is present?!"*

Hafiz Ibn Hajr τ reports that when Hadhrat Ali τ returned

from the battle at Siffin he addressed the people thus, "*Oh people! do not disapprove of Hadhrat Muawiya τ's governorship, for verily if you lose, you will witness heads falling from their shoulders just as the fruits of the wild gourd tree break and drop down".* [19]

Once a complaint was lodged before Hadhrat Ibn Abbaas τ regarding Hadhrat Muawiya τ verdict concerning some issue. The former commented, *"He is definitely a Jurist himself."*[20] Meaning that whatever he does is based on the grounds of his in-depth knowledge and understanding.
Another report is that Ibn Abbaas τ said,
"Verily Muawiya was honoured with the companionship of Nabiρ; therefore objecting to him is worthless." [21]

Hadhrat Ibn Abbaas τ also said.
"Oh my son! Whatever Hadhrat Muawiya τ has done is correct for there is none amongst us more learned than him." [22]

As far as mundane matters were concerned Hadhrat Ibn Abbaas τ assessment is well known that,
"I have not found any more deserving and capable of sovereignty than Muawiya". [23]

Words of Hadhrat Umar τ bin Sa'ad have been recorded in the famous book of Hadith Tirmidhi when, after he was dismissed by Hadhrat Umar τ Farooq from the governor's post of Hims, he severely reprimanded the citizens there when some of them started speaking ill of his successor Hadhrat Muawiya τ, he informed them,
"Speak only favourable of Muawiya because I have heard Nabi ρ supplicate in his favour. Oh Allaah! guide others by means of Muawiya." [24]

Hadhrat Ibn Umar τ said, *"I have not found another more worthy of ruling that Muawiya ".* [25]

Hadhrat Sa'ad bin Abu Warqaas τ, who was amongst the ten people given the glad tidings of entering Jannat and who remained neutral during the battle between Hadhrat's Ali τ and Hadhrat Muawiya τ, is reported to have said, *"I have not seen anyone more decisive after Uthman than Muawiya".* [26]

Hadhrat Qabiusa bin Jabir τ has said, *"I have not seen anyone who is more tolerant that Muawiya ,neither anyone more worthy of governing, nor anyone more dignified, soft hearted or more magnanimous than him."* [27]

From these few reports it can be adequately determined what high opinions the Sahaba Kiraam held concerning Hadhrat Muawiya τ, and what a lofty status he held in their sight.

Hadhrat Muawiya τ in the Opinion of the Tabieen

What was his status among the Tabieen? This can be evaluated from the fact that Hadhrat Umar bin Abdil Aziz τ did not lash anyone during his entire reign of Khilafat except one person who spoke insultingly of Hadhrat Muawiya τ. He ordered the lashing of only this person. [28]

Hafiz Ibn Katheer τ explains that the famous Tabee Hadhrat Abdullah bin Mubaruk τ was asked about Hadhrat Muawiya τ, upon which he replied, *"What can I say regarding such a person who performed Salaat behind Nabi* ρ *, and who, when the leader of both worlds said "Samiul-li-man-hamdidah", he*

replied ,"Rabb-ba-nakal- hamd" . [29]

To the very same Hadhrat Abdullah bin Mubarak (RA) the question was posed that who is better Hadhrat Muawiya τ or Hadhrat Umar bin Abdul Aziz (RA)? The questions placed, on one side, that Sahabi upon when all sorts of criticisms were levelled and on the other side that illustrious Tabiee regarding where eminence the entire Ummah agree. Upon hearing this question Hadhrat Abdullah bin Mubarak (RA) became angry and remarked *"You enquire about a comparison between those two?! I swear by Allaah that the dust which entered the nostrils of Hadhrat Muawiya τ while fighting in Jihaad by the side of Nabi ρ is better than Hadhrat Umar bin Abdul Aziz (RA) ".* [30]

A similar question was posed to Hadhrat Ma'afi bin Imraan. He was also infuriated and said *"How can a Tabiee ever be equal to a Sahabi? Hadhrat Muawiya τ was a companion of Nabi ρ, his sister was betrothed to Nabi ρ Kareem and he used to write and safeguard Divine Revelation. How can any Tabiee hope to reach this status?"*. He then concluded by stating the following Hadith of Nabi ρ which states: *"Whosoever speaks ill of any of my companions or relatives, then Allaah's curse is upon him."* [31]

The renowned, Tabee Ahnat bin Qais (RA) was famous for his tolerance and forbearance amongst the Arabs. Once he was asked *"Who is more tolerant? Yourself or Hadhrat Muawiya τ ?* He replied *"I have not seen anyone more ignorant than you! Hadhrat Muawiya τ was tolerant while in a position of authority and power whereas I practice forbearance without any authoritative position. Therefore how can I surpass him? How can I even endeavour to equal him?*" [32]

Some Historical Events

Consequently Hadhrat Muawiya τ prepared the first naval fleet in Muslim history and set sail for Qubrus on 27AH with a group of Sahaba Kiraam . [37]

This was the first naval expedition in Islaamic history. The renowned historian Ibn Khaldun writes, *"Hadhrat Muawiya τ was the first Khalifa who had a naval fleet prepared and through him did the Muslims get permission for a naval Jihaad."* [38]

Imaam Bukhari (RA) has recorded the Hadith of Nabi ρ wherein he had said,

"The first army of my Ummat to engage in a battle at sea will make Jannat compulsory upon themselves." [39]

This fact can be ascertained from the faith-kindling letter which Hadhrat Muawiya τ wrote to the Kaiser of Rome during the very period of this dispute when the Kaiser, noticing the winds of war blowing decided to snatch the opportunity, to initiate some military manoeuvres along the borders of Shaam. Hadhrat Muawiya τ received news of this and dispatched a letter to the Kaiser writing, *"I have received intelligence of your intentions to mobilize your forces at our borders. Take heed! If you do so, I will immediately make peace with my companion Hadhrat Ali τ and our ensuing army which will march inclusive of me in the first regiment, will turn Constantinople into a smouldering charcoal."*

When this letter reached the Kaiser he immediately took heed and terminated all military activities. * He knew very well that these people confronted Kufr as one body and soul, and

that their differences were unlike those of political leaders.

In addition to this Allama Ibn Khaldun relates that when Hadhrat Muawiya τ decided to make peace with Hadhrat Hasan (RA) , he requested for a blank sheet of paper and placed his seal at the bottom. He then sent the paper to Hadhrat Hasan (RA) with the message that I am sending you this blank paper whereupon is my seal, whatever conditions you wish to write, I will accept. [50]

Allama Ibn Katheer (RA) writes, *"When Hadhrat Hasan (RA) had negotiated the pact and returned to Madinah, then one person began criticising him for the truce he replied, `Do not rebuke me for I have heard Nabi ρ say that the days and nights will not seize to alternate until Hadhrat Muawiya τ does not become Ameer'."* [51]
He remained Ameerul Mumneen for 41 years.[60] Reflecting upon his reign at Khalafat, Hafiz bin Katheer (RA) writes, *"The entire Muslim populous pledged their allegiance to him in the year 41AH and he remained the sole leader up to the year he departed for the next life.During this period Jihaad was established, Allaah's Kalima remained elevated, and wealth from the spoils of war kept pouring into the state coffers. The Muslims enjoyed a life of ease, comfort and justice and security."* [61]

Hadhrat Muawiya τ paid special attention to winning over hearts, administering justice and fulfilling rights.[62] For this reason Hadhrat Sa'ad bin Waqas τ, one of the Ashura Mubbashera said, *"I have not seen, after Uthman τ, anyone more decisive that Hadhrat Muawiya τ."* [63]

Hadhrat Abu Ishaq Ar-Sabi'ee (RA) would say, *"If you had to see Muawiya or lived in his era, you would (because of his*

justice) say he is Imam Mahdi." [64]

It is also narrated that Hadhrat Mujahid (RA) said, *"If you had lived in the time of Hadhrat Muawiya τ you would say that he is Imam Mahdi."* [65]

Once in a gathering of Iman A'mash (RA), a person happened to make mention of Hadhrat Umar bin Abdul Aziz (RA), hearing this, the Imam commented, *"If you had seen the time of Hadhrat Muawiya τ then you would know!"* The people asked *"Are you referring to his tolerance and forbearance?* He replied, *"No but to his justice and unbiased attitude".* [66]

Ibn Tamiya (RA) writes, *"Hadhrat Muawiya τ's treatment of his subjects was that of the best of leaders. They loved him dearly. In Bukhari and Muslim an authentic Hadith tells us that, `The best of leaders are those who love people and they in turn, are loved by the people. Each one of them prays for the other'."* [70]

His Tolerant and Soft Nature

In this regard Hadhrat Jabir (RA) says, *"I have not found another as tolerant as Muawiya."* [75]

Hadhrat Muawiya τ himself says, *"The pleasure I get from swallowing my anger. I get from nothing else."* [78]

However, this tolerance was only practised if Deen or the state was not affected by it. Therefore, if ever the situation called for an iron hand, he would act accordingly and was uncompromising in his principles, allowing no room for undue leniency. He says himself, *"I will not be an obstacle between any person and his tongue as long as he is not an*

obstacle to the state". [79]

Once, when outlining political principles, he said, *'Wherever my whip suffices I will not use my sword, wherever my tongue suffices I will not use my whip. Even if there is a hair-strand's relationship between the people and myself, I will not allow it to be severed. If the people tug at it I will loosen my grip and when they relax their grip I will pull.'*[80]

His Love for Nabi ρ

He had much love and a deep relationship with Nabi ρ. Once he came to learn of a person in Basra who greatly resembled Nabi ρ. He sent a message to the governor of Basra, to immediately send the person to him with utmost dignity and honour. When the person arrived, Hadhrat Muawiya τ personally advanced to welcome him and showered him with gifts and a robe of honour. [82]

Due to the same love for Nabi ρ, he preserved some of Nabi ρ's cut nails, his cloth and some hair regarding which he bequested to be placed in his nose, ears and eyes and be buried with him. [83]

He also paid a large sum for the sheet which Nabi ρ gifted to Ka'ab bin Zuhair (RA) after hearing some couplets from him. [84]

Due to this relationship with Nabi ρ, many of his ways bear a striking resemblence of the manners of Nabi ρ. Hadhrat Abu Darda (Radiallahu anhu) says, *"I have not found anyone's salaat so similar to Nabi ρ's salaat than that of Muawiya's"* . [85]

It was this same love which drove him to whole heartedly accept every work and deed of Nabi ρ.

Hadhrat Jabala bin Suhaim (RA) narrates,
"Once during the Khilafat of Muawiya, I came into his presence and noticed that there was a rope around his neck which a child was pulling with whom the Khalita was playing. I enquired, `Oh Ameerul Mumineen! What on earth are you doing?' He replied, `Be quiet you silly man! I have heard Nabi ρ say, "Who ever has children should behave like a child to make them happy."[86]

(Source :- Moulana Mahmood Asraf Uthmani in Hadhrat Muawiya τ's personality, role and achievements)

For complete book see our website at www.alislam.co.za

Hadhrat Muawiya τ

By Qadi Muhammed Isra'eel Garongi Mansahra

I hereby wish to present a brief glance at the auspicious and eminence of the great soldier and aide of Islaam, Hadhrat Sayyidina Ameer Muawiyaτ. This treatise should be read after removing the spectacles of prejudice and bigotry. Then the subject matter should be deliberated upon in privacy. It is hoped that the truth will become evident and that Allaah makes this a means of guidance. If even a single person, is guided by reading this and sincerely repents, then my salvation will be secured (If Allaah wills). Hadhrat Ameer Muawiya τ had graced the Ummat with so many favours that are truly unaccountable.

1. Hadhrat Ameer Muawiya τ is included in all the Qur'anic verses which illustrate the virtue of the Sahaabe Karaam.
2. He is also included in all the statements of Nabi ρ concerning the Sahaaba.
3. He was among those fortunate ones who wrote the Qur'an Kareem with their own hands.
4. He was amongs the fortunate group who participated in Jihaad by the side of Nabi ρ.
5. He was of those fortunate person’s who heard the Qur'an from the blessed tongue of Nabi ρ.
6. He was also amongst those who enjoyed the good fortune of performing salaat behind Nabi ρ.
7. He was of those who directly narrated the words of Nabi ρ.
8. He had the great fortune of actually seeing Nabi ρ.
9. Of those people before when Nabi ρ ate food was Hadhrat Ameer Muawiya τ.
10 He was one to see Nabi ρ walking before him (i.e. in the flesh).
11. Hadhrat Jibraeel (AS) conveyed Salaams to him (Al Bidaya wan Nihaya).
12 Hadhrat Jibraeel (AS) advised that Hadhrat Muawiya τ be treated well (Al Bidaya wan Nihaya).
13. Allaah had declared him trustworthy (Al Bidaya wan Nihaya).
14. Hadhrat Ameer Muawiya τ will meet Rasulullaah (SAW) at the door of Jannah (Lisaanul-Mizaan Pg 25).
15. Nabi ρ told him: Muawiya τ "I am from you and you are from me" (Lisaanunul-Mizaan).
16 When he will be resurrected on the Day of Judgement, he will be shrouded in a sheet of celestial light (Kanzul-Umaal).

17 Nabi ρ made the following supplication for him *"Oh Allaah! Bestow upon him the knowledge of the Qur'an."* (Musnad Ahmad).

18 Nabi ρ also supplicated on his behalf: *"Oh Allaah! Grace him with sound knowledge of financial management. "*(Musnad Ahmad).

19 Nabi ρ also prayed for him *"Oh Allaah! Save him from the punishment of Jahannam."*

20 The following dua was also made for him by Nabi ρ: "Oh Allaah! Grant Muawiya sovereignty over the lands" (Kanzul Umaal Pg 19 Vol1).

21. Rasululaah (SAW) also prayed: "Oh Allaah! Make Muawiya a guide for the people." (Tirmidhi).

22. Nabi ρ said: *"Oh Allaah! Guide Muawiya"* (Musnad Ahmad and Kanzul Umwal).

23. Nabi ρ nurtured him into becoming the most composed person of the Ummat (Tabrani).

24 Rasulullaah ρ also guided him to be the most generous of the Ummat (Ibid).

25. Nabi ρ called Muawiya the most tolerant individual of the Ummat (Tatheerul Janaan).

26 Hadhrat Ibn Abaas (RA) said that Hadhrat Muawiya should not be belied (Al Bidaya).

27 Hadhrat Ibn Abaas (RA) mentioned that Ameer Muawiya τ enjoyed that special companionship of Nabi ρ. (Ibid)

28 Hadhrat Ibn Abaas (RA) stated that whatever Muawiya τ has said was correct. (Ibid).

29 The same Hadhrat Ibn Abaas (RA) commented that Hadhrat Muawiya τ was undoubtedly a Faqih (learned jurist) - (Ibid).

30 Hafiz Ibn Katheer (RA) has stated that he is the maternal uncle of the Muhammad (Ibid).

31. He also writes that Ameer Muawiya τ possessed an

excellent biography (Ibid).

32. Yet again he writes that he was extremely forgiving (Ibid).

33. He writes that he was exemplary in his pardoning nature (Ibis).

34 Ibn Katheer (RA) also writes that the Ameer was a very concerned, intelligent person (Ibid).

35 Hadhrat Umar τ said that when Hadhrat Muawiya τ is mentioned, only good should be spoken concerning him (Tirmidhi).

36 Hadhrat Mujahid (RA) said that if people saw Hadhrat Muawiya τ they would consider him to be Imaam Mahdi. (Al Bidaya).

37 Hadhrat Qatadah (RA) also said that if he was seen he would be regarded to be Imam Mahdi. (Ibid)

38 Hadhrat Abu Isaq As-Sabi'ee (RA) says, if you people had seen Hadhrat Muawiya τ you would exclaim that he is Imam Mahdi. (Ibid)

39 Hadhrat Saur (RA) would always have good words to say about Hadhrat Muawiya τ (Isti'aab Pg 262 Vol 2).

40 Imam Malik (RA) had stated that to speak ill of Hadhrat Muawiya τ is just as abominable a sin as doing the same to Hadhrat, Abu Bakr and Umar τ. (Sawaiq Muharroqu Pg 102, Also: Shifa Pg 555 Vol 2).

41 Hadhrat Abu Darda (RA) mentioned, "*I have not seen anyone's salaat so strikingly identical to that of Nabi ρ, as I have seen the salaat of Hadhrat Muawiya τ"* (Minhajue Sunna Pg 185 Vol 3).

42 Hadhrat Abdulullaah bin Umar τ says that I have not witnessed any guide after Nabi ρ greater than Hadhrat Muawiya τ (Isti'aab).

43 After swearing on oath, Hadhrat Ibn Umar τ exclaimed that the Khulafa Raashideen were superior to Hadhrat Muawiya τ but the quality of leadership was more

prominent in him (Ibid).

44 The conqueror of Iraq and Iran Hadhrat Sa'ad bin Abu Waqaas τ says that I have not seen after Hadhrat Uthman τ anyone who makes more correct decisions than Hadhrat Muawiya τ . (Al Bidaya wan Nihaya Pg 123 Vol 8).

45 Hadhrat Ibn Abaas (RA) states, "I have not seen another who beautifies governorship as well as Hadhrat Muawiya τ" (Tarikh of Bukhari).

46 Hadhrat Ibn Abaas (RA) is also quoted to have said that after Hadhrat Muawiya τ, I have not encountered another more worthy for ruling (Al Bidaya).

47 Hadhrat Shah Waliullaah (RA) has written that Nabi ρ had declared Hadhrat Muawiya τ as a guided one and a means of guidance because he was destined to be the Khalifa of the Muslims. Nabi ρ was extremely compassionate towards his Ummat. (Izalatul Khifa Pg 573 Vol 3).

48 "*Oh Allaah! Enter Muawiya τ into Jannah".* This was the auspicious dua of Nabi ρ. (Ta'liq Alal Awasim Pg 206).

49 Nabi ρ once advised him saying. *"Oh Muawiya τ! When you become the leader, then be good to your subjects."* (Tatheeru Janaan Pg 14).

50 Hadhrat Muawiya τ himself narrates that once Nabi ρ instructed us to perform Wudhu. Upon completion he told me, *"Oh Muawiya, When you become the Khalifa then fear Allaah and be just."* (Ibid Pg 15).

51 Nabi ρ also personally gave Hadhrat Muawiya τ the following advice, *"Oh Muawiya, accept the good deeds of good people".(Tabrani).*

52 He is included in the group of twelve righteous Khulafa regarding whom Nabi ρ gave glad tidings (Tatheerul Janaan Pg 15).

54 Nabi ρ himself gave the glad tidings at Jannat to Hadhrat Muawiya τ's army (Majmauz Zawaid Pg 357 Vol9).

55 Hadhrat Auf bin Maalik (RA) was once having his afternoon nap in the Masjid when he beheld in a dream the voice of a lion coming from Allaah Ta'ala. It said to him *"Go and give Muawiya τ good news at him being a dweller of Jannah."* (Tabrani).

56 People were told that Hadhrat Muawiya τ would be one to enter Jannah (Ibid).

57 Hadhrat Abdullaah bin Amr (RA) says that Hadhrat Muawiya τ used to sit directly before Nabi ρ and write (epistles and revelations etc.) (Majmauz Zawaid Pg 359 Vol9).

58 Hadhrat Abdullaah bin Umar τ says, *"I have not seen after Hadhrat Muawiya τ any guide superior to him."* (Tabrani).

59 Rasullulaah ρ said, *"Include Hadhrat Muawiya τ in all your activities."* (Tatheerul Janaan).

60 Nabi ρ also said, *"Take counselling from Muawiya".* (Ibid).

61 Nabi ρ also stated that Hadhrat Muawiya τ was very powerful. (Ibid)

62 Hadhrat Ali τ said, *"Those martyred from my army as well as that of Hadhrat Muawiya τ's army will all enter Jannah."* (Majmauz Zawaaid Pg 258 Vol 1).

63 Hadhrat Jafar Sadiq τ reports that Hadhrat Hassanτ arrived in Syria and, while standing, pledged his allegiance to Ameer Muawiya τ. (Biharul Anwaar Pg 124 Vol 1 - Iran).

64 He also reports that he also took the pledge along with Hadhrat Hassan τ (Ibid).

65 Hadhrat Hassan τ and Hussain τ always had good relations with Hadhrat Muawiya τ who even advised his son Yazeed at the time of his demise to treat them well. Mulla Ba'qir Majlisi quotes in his book Balaalul Uyoon, *"Do not severe the ties which I had always kept strong and stable with the family of Nabi ρ to this day."* (Balaalul Uyoon-Mulla

Baqir Majlisi).

66 Referring to those killed during the battles at Siffin and Jamal, Hadhrat Ali τ said, *"Whosoever amongst them passed away with a clean heart, will enter Jannat".* (Muqadama Ibn Khaldoon quoted in Maqaume Sahaba).

67 While returning from the battle of Siffin, Hadhrat Ali τ remarked *"So do not undermine the rulership of Ameer Muawiya τ because when he will not be around, you people will witness heads flying off their shoulders."* (Sharh Aqeeda Wasitiya).

68 Hadhrat Muawiya τ wept bitterly upon receiving the news of Hadhrat Ali τ's martyrdom (Al Bidaya Pg 130 Vol 8).

69 Hadhrat Muawiya τ referred to Hadhrat Ali τ as a very learned person (Ibid).

70 He also termed him a extremely intelligent jurist (Ibid).

71 He called him an honourable sage. (Ibid).

72 Someone asked Hadhrat Abu Umama τ,*"Who is the superior one between Hadhrat Muawiya τ and Hadhrat Umar τ bin Abdil Aziz ?"* He replied, *"We do not consider anyone equal to the Sahaba let alone superior."* (Ar Raudatul Netiya a commentary of Al'Aqeeda Al-Wasitaya Pg 404).

73 Hadhrat Umar τ bin Abdil Aziz personally lashed a person who insulted Hadhrat Muawiya τ. (As Sarimul Maslil by Ibn Taimiya).

74 Hadhrat Mauta bin Imran (RA) was also questioned *"Was Hadhrat Muawiya τ superior or Hadhrat Umar τ bin abdil Aziz?"* He responded saying, *"Are you comparing a Tabi'ee to and Sahaba?"* (Al Bidaya).

75 This same Hadhrat Mauta τ swore on oath that Hadhrat Muawiya τ was Nabi ρ's trustworthy scribe (Ibid).

76 He also declared on oath that Hadhrat Muawiya τ was a blood relation of Nabi ρ (Ibid).

77 He further said that the curses of Allaah's angles are

upon the person who speaks ill of Hadhrat Muawiya τ (Ibid).

78 He added that even the curses of all the people and the entire creation is upon that person (Al Bidaya Pg 139 Vol 8).

79 Hadhrat Shah Waliullaah (RA) has written that Hadhrat Muawiya τ was a Sahabi of extreme virtue (Izalatul Khifa).

80 He further writes that Hadhrat Muawiya τ was highly revered by Nabi ρ (Izalatul Khifa).

81 He adds that Hadhrat Muawiya τ held a distinguished position amongst the Shaabah (Izalatul Khifa).

82 Hadhrat Shah Waliullaah (RA) also says that an unfavourable opinion of Hadhrat Muawiya τ should never be held.

83 He is a Jannati.

84 He also stated that speaking in an insulting way of Hadhrat Muawiya τ is Haraam (forbidden), so too is thinking ill of him (Izalatul Khifa).

85 Hadhrat Abdul Qadir Jaylani (RA) said, *"If I had to sit by the road of Hadhrat Muawiya τ and the dust of his horses hooves had to fall upon me, I would regard this as a means of my salvation."* (Imdadu Fatawa Pg 132 Vol 4).

86 Hadhrat Baqir τ has said that whatever Hadhrat Hassan τ had done for the Ummat is superior to everything upon which the sun has risen. (Bihaarul Aswaar Pg 164 Vol 10). Hadhrat Baqir τ regards his pledge of allegiance to Hadhrat Muawiya τ as a momentous and unique event.

87 Hadhrat Muawiya τ was never one to initiate battles. In fact he was most desirous that no dispute ever arises among Muslims. (Mihajus Sunna Pg 214 Vol 2).

88 Hadhrat Muawiya τ fought the Roman states no less than sixteen times (Al Bidaya Pg 125 Vol 2).

89 He was a Sahabi himself, as well as his father and mother. (Imdadul Fatawa Pg 132 Vol 4).

90 Imam Abu Zar'a' Razi (RA) had mentioned, *"Hadhrat*

Muawiya τ Rabb is Most Merciful and His opinion most forgiving. What right have we got to interfere in their affairs?" (Al Bidaya Pg 130 Vol 8).

91 Hadhrat Muawiya τ said, "I swear by Allaah that Hadhrat Ali τ is better than me". (Ibid)

92 He also stated that Hadhrat Ali τ was more virtuous than himself. (Ibid).

93 Hadhrat Muawiya τ replied to a letter of the Roman King thus, *"Hadhrat Ali τ is my companion, should you even cast a evil glance at him, I will uproot your kingdom like it was mere weeds."* (Tayul-Uroos Pg 208).

94 He wrote. *"Oh Christian, If ever Hadhrat Ali τ's army has to march against you, then the first soldier to join them and pluck out your eyes will be Muawiya!"* (Al Bidaya).

95 He is reported to have said, *"My difference with Hadhrat Ali τ only concerns the immediate execution of those who murdered Hadhrat Uthman τ. If he will execute them then the first from the people of Shaam to take the pledge of allegiance at his hands will be myself."* (Al Bidaya Pg 259 Vol 7).

96 Hadhrat Muawiya τ consulted Hadhrat Ali τ with regards to a murder case. (Mautta al Imam Malik)

97 Hadhrat Muawiya τ was the first to form an Islaamic naval fleet (Tabri Pg 316 Vol 3).

98 This navy of his was shown to Nabi ρ in a dream (Bukhari).

99 The very visage of justice and equaity, the conqueror of both Arabs and non-Arabs. Hadhrat Ameer Muawiya τ bequeathed the following during his final moments of life, *"Enshroud me in the same cloth which Nabi ρ clothed me with. Convert to ashes the nails of Nabi ρ which I have with me, and place it upon my eyes and face. All this must be done, after which I should be transferred to the custody of the Most Merciful."* When his death drew near he sighed, *"If only I was*

an ordinary person of the Qurarsh, taking no responsibility of the Khalifaat.” (Asadul Ghaaba Pg 387 Vol 4 Al Bidaya Pg 143 Vol 8).

I have merely presented to you a glimpse of Hadhrat Ameer Muawiya τ. Hadhrat Ameer Muawiya τ was that personality who graced Islaam and due to whim Islaam spread throughout the world.

CONCLUSION

This is why the people at Shaam would give their lives for him and would halt at nothing to carry out his orders. Once Hadhrat Ali τ addressed his troops saying *"It is indeed strange that even the most obstinate person when summoned by Hadhrat Muawiya τ, will respond without any gift or bribe. Twice or even thrice every year he takes his troops wherever he pleases while when I call you up even though you are all sane and receive compensations, you disobey me and even rise against me contradicting me. "*

His fine attributes and splendid reign are such that they are not only attested to by the historians but even the Shia historians admit them.

The Shia Ameer Ali writes, “*On the whole the internal situation at the Islaamic state during the time of Hadhrat Muawiya τ was one of prosperity and security and the foreign policy was one great success story".* [73]